

PRANAM

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Ananda Marga 11th
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PRABH MGR

SO NEW



Suva Sectorial Magazine



Didi Tapashudda with her students in Fiji.



Didi Arpana meditating with her students in Fiji.

The 11th Ananda Marga Global Conference

Wednesday, August the 13th, the opening day of the 11th Ananda Marga Global Conference, could not have been any finer. Bright sunshine, crisp, clean air, and a beautiful country setting greeted Ananda Marga's Global Representative, Acarya Krtashivananda Avt., as he was welcomed by the enthusiastic, dedicated and devoted Margiis of Suva Sector.

Over the next four and a half days, as the number of Margiis attending grew to over 180, including over 40 children and 40 Acaryas, the feeling that we are a spiritual family became a real experience. Everyone enjoyed the truly devotional flow of music, dance, drama, beautiful Prabhat Samgiita songs, inspired Kirtan, and very special programs. Collective responsibilities for child care, meal preparation, and managing all the myriad duties of the Conference were shared by family Margiis, single brothers and sisters, LFTs and Acaryas. A wonderful spiritual feeling grew stronger each day.

Later that first afternoon of the 13th, reports by Regional Representatives were given to the Global Representative. Significant progress was reported in virtually all aspects of our Mission, including children's schools, Jagrti buildings, MG Quarters, AMURT/EL relief efforts, and LFT and WT creation. Following a short interlude while everyone got settled in their rooms, the first of many joyous Kirtans and Dharmacakras was held that evening of the 13th.

Special mention has to be given to those who helped guide the collective singing of Prabhat Samgiita. Thanks to Jyotsna, Shivanii, Didi Shyama, and Dada Nabhanilananda for making this so enjoyable. Dadaji Krtashivananda commented to some of the Margiis present how very impressed he was with the enthusiastic singing of Baba's songs. I personally found many of the songs irresistible and found the tunes going through my mind all day long. I was very

much inspired to learn more and more songs. Dada Krtashivananda also explained to us that Prabhat Samgiita songs will open up our own creative capacity lying deep in the higher layers of consciousness. Once again it seems Baba has an ulterior motive behind His work. This time it appears He wants us all to be poets, artists, song writers, sculptors and generally all around artistic geniuses! Some of you may recall Dada Krtshivanandaji's comments about how power structures alienate us from involvement in the important factors which so strongly influence our daily lives. Dadaji explained this is why in Ananda Marga everyone has a role, everyone can contribute, everyone is important and valuable. Now we see that this should apply to the arts as well! Who knows what the future may bring?

I am sure that all the Margiis appreciated the lectures given by Dada Krtashivananda on Thursday, Friday and Saturday mornings. The lecture on Tantra was fascinating and educative and showed how Ananda Marga has a unique and truly universal approach to spirituality and daily life. All the Margiis seemed to recognize the marvelous blending of devotion, emotional sensitivity and penetrating insight that Dadaji brought to his discourses. Surely we were very fortunate to have him with us. You should know that efforts and plans are already under way for his return early next year.

Dadaji spoke on Friday about "Culture, Social Psychology and Spiritual Culture". Here Dada explained how our values of life, specifically our spiritual values, are the means by which we as Ananda Margiis will become a powerful force for the transformation of society. Through our commitment to these values, these universal, humanistic and spiritual values, we will help bring a new collective psychology to the world.

Throughout his lectures, Dadaji used history, moral stories and straight

forward logical analyses, beautifully blended with a loving, human and deeply spiritual perspective to show us how we can be a living force for change in the society.

On Saturday, Dada's lecture on "Renaissance in All the Strata of Life" showed how these spiritual values should be applied on a practical level to bring about a renaissance that is both "freedom from" all kinds of exploitation now prevalent in society as well as giving humanity a sense of purpose, a sense of direction, i.e. "freedom to" attain true spiritual fulfillment in our lives.

The fast pace of each day continued with adults and children alike enjoying football, canoeing, tennis and even Asanas and three delicious meals a day. Special thanks to Dada Agamananda, Nitya, Kulamrta and Phil from Melbourne and all those dedicated volunteer chefs.

Evening programs of song, dance and drama, devotional stories, a video of the January DMC, and a wonderful 12 hour Akhanda Kirtan all contributed to create a truly spiritual atmosphere. Special appreciation should be given to all those who gave time and effort to make those programs so enjoyable!

As the Conference came to a close, concrete plans were chalked out during meetings of all the Ananda Marga Trades. Dada Krtashivananda met with each Trade to answer questions and provide inspiration for our future efforts. Bhakti Pradhans and LFTs were selected for the next reporting session with Baba in India. Six brothers and sisters dedicated themselves for LFT training and Brother Subash announced his decision to enter WT training. All our best wishes go to these fine young people for success and happiness in their new responsibilities.

At the closing ceremony, awards were given to Margiis, LFTs and WTs in various categories for their hard work and dedication. Closing remarks were given by several family Margiis who reflected on the inspiration and optimism gained over the preceding four days of the Conference.

Dada Krtashivananda then gave his closing comments and again touched us all

deeply with his heartfelt expression of sadness at leaving us but not without a promise to return again soon for a long visit.

I am sure all those who attended this 11th Global Conference from the youngest of our beautiful children to the most senior family Margiis and Whole-time Workers enjoyed this Conference more than words can express. It seemed to me that a revitalized, collective and dynamic spirit was born. As our Mission continues to grow, let us all try to demonstrate those deep spiritual values, a universal outlook, and a truly loving expression that makes us, Ananda Marga, and our Beloved Baba so very, very special.

- Ac. Manibusan Brc.



BABA - The Deathless Entity

Parama Purusa is the only deathless entity. He is the Amrta Purusa, one who never dies. All else have to die in the eternal flow of time. "Anything born inevitably dies" is an unalterable law of Prakrti. There is no origin of Parama Purusa, there is no source of His eternal existence, He in fact is unborn or self-born. That's why He is beyond the access of death. He is never stained by the touch of death. So resplendent is His glory, ever glittering with incomparable brilliance.

The moot point however is how to establish this fact. How to demonstrate the veracity of this truth practically? Mortals normally do not have any idea of Lord's Transcendental form. They have no personal experience of Him either. It is thus not possible for them to declare in unequivocal words about His immortality. Unless they get direct evidence they can't tell decisively that there indeed is a deathless entity. Their usual perception on the physical plane, i.e., within the arena of visibility, belies any such phenomenon. They find death as an unavoidable event of life, an inescapable cause of every existence.

In the backdrop of this mortal nature of existence, Lord accepts the challenge of death when He appears in human form. He demonstrates physically that He is perfect and as such an untouchable for the death. So that people can have visible experience of His immortality, He invites the Death god to take Him in his fold. Needless to say, latter fails repeatedly to cast his all devouring ominous influence upon Him. The Death god always concedes defeat to the Immortal Lord.

THE SINGULAR ENTITY

When people realised that Lord Shiva couldn't be killed by death, they named Him Mrtyunjaya, one who has conquered death. Several deadly attempts were made to kill Lord Krsna, such, as by Putana,

but the Great Lord defied the otherwise unfailing killer power of the Death god and thus proved His invincibility as a physical reality. He gave up His physical body of His own will, and not due to any circumstantial compulsion.

This truth of His eternal deathlessness ever since continues to be established everytime Lord takes up human frame for His earthly Liila. Thus in every age His contemporaries get practical and personal experience of this supreme truth. People couldn't nurture as such any grievance that they are not sure of the proof of Lord's deathlessness since they had not witnessed Shiva Liila and Krsna Liila. He therefore comes again and again and each time demonstrates His unperishable attributes physically.

He is here again and has very kindly graced us with the sweet taste of His divinity, of His immortality. The unfading glory of Taraka Brahma is shining with its characteristic brilliance today with the advent of Lord Anandamurti.

When we look back at Baba's life we come across numerous instances when He had failed the designs of death. The truth which Shiva and Krsna had established in their time has been vindicated again. Death can't touch Him, He is outside the influence of death. He is the singular deathless entity.

Death is, as a matter of fact, one of Lord's expressions. It is one of His attributes, unwelcome though to the living beings. It is the Lord who functions through the medium of death. Death is therefore always under His command. It performs its duty without fail out of sheer fear of Him. Even then in order to add charm and colour to His vivifying earthly Liila, He sports with the Death god in His inimitable style.

There are instances galore in Baba's life when He had to be face to face with the death. But as an invariable consequence, He remained unharmed every time.

TWO INCIDENTS

Two incidents are well known which includes the abortive conspiracy to kill Him by the administration of poison. The jail doctor in collusion with the CBI gave Him excessive doses of a medicine that contained poison. Baba survived the unpleasant and unhealthy effects of that deadly poison, although any other person in His place would have succumbed to its terrible reactions in the nervous system. This had occurred in the night of 12 February 1973.

The second incident relates to an attempt to burn Baba alive. Some persons of a particular faith and sect were jealous of Him. Somehow they came to know about an astrological prediction regarding Baba. According to this forecast (of some eminent astrologers of the area who had seen Baba's horoscope when the Lord was a young child), "He will establish His religion and all other religions will disappear as a consequence thereof. His unrivalled ideas and irresistible attraction will rule the world". They nourished enmity against Him right from that time and were on the prowl to lay their hands on Him. Their perseverance finally yielded fruit and they found a suitable opportunity when Baba was strolling alone one evening in the outskirts of Calcutta. They caught hold of Him, then soaked heap of clothes thoroughly in the kerosene oil and tied it around His waist and thereafter set it on fire. Baba had then not crossed the period of adolescence. He fell down unconscious and His stomach burst out due to burns. Intestines had come out of stomach and looked quite frightening. Those demons left the place believing Baba to be dead. But Baba didn't die. He regained consciousness, got up, lifted intestines with both hands and left for His residence. He remained hospitalised (for about two months) until His recovery. Those of His family members who saw Him in that condition (intestines out of the stomach and burns around His waist) fainted due to the appalling sight. It was nevertheless a miraculous survival. Can we imagine of any other person

surviving such a situation of sure death? Evidently not. By all means it was an unparalleled miracle of the Lord Almighty.

But there are other startling incidents which are known to a numbered few. Vast majority is totally ignorant about them. Here we recount three such events. Ironically these disclosures were innocently made by a high-ranking CBI officer to one of his good friends from South India. Although the officer didn't know that latter is an Ananda Margi. Mysterious are thus the ways of the Lord to make public the most secret of the information bearing historical and devotional value.

THREE INCIDENTS

CBI hired professional assassins to kill Baba in the jail during the period of emergency. Ananda Marga was then banned and all the Margis were in the prison. There was virtually no communication between Baba and the outside world. CBI considered it a golden opportunity to finish Him off while He was still in the jail. Before the court could release Him from confinement, they wanted to release Him from His physical body (obviously they were suffering from defeatist complex and were convinced of Marga's eventual victory in the case. But then they had to comply with the orders of their political bosses who were impatient to see Baba dead).

The would-be assassin was paid a very handsome amount (running in thousands) in advance and was promised to be paid several times more once the job was done successfully. He was also given the requisite arms for the commission of the crime, evidently the most heinous sin against Dharma.

The mercenary would be assassin raised the curtain of Baba's cell to see the scene inside in order to execute his plan with skill and precision. As soon as the curtain got removed, dazzling light as though emanating from a luminous object resembling the sun fell over his eyes. He felt instant blindness due to the terrific intensity of the mass of brilliant rays. Stunned and frightened, he downed the

curtain to regain his sight. Once or twice again, he raised the curtain with the intention to fulfil his unholy mission, but he met with the same horrifying experience every time. Whenever he peeped through the curtain, he was rendered sightless by the blinding light emanating from an unknown source from within the cell. Consequent upon this experience he trembled with fear and left the spot perspiring as well as gasping for breath. He narrated this experience to his CBI directors and expressed his inability to do the job. But the CBI thought that the man had been over-awed by Baba's magnetic personality and was therefore hesitant to accomplish the assigned task.

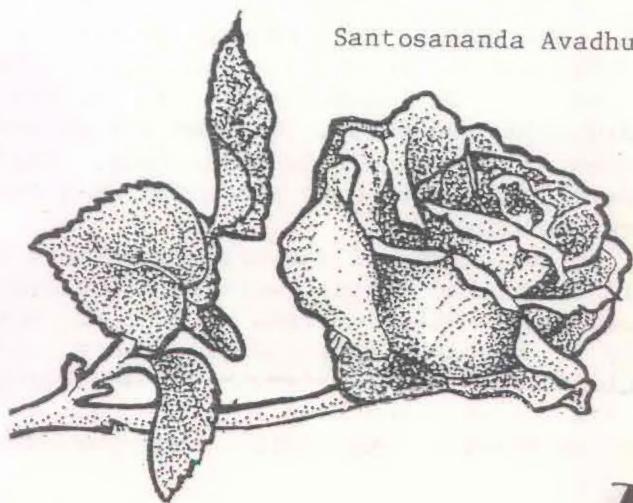
Then they searched out another person, supposedly a more dreaded criminal, for the purpose. When this mercenary had raised the curtain, he saw a handsome and charming gentleman walking inside the cell. This was not an ordinary walking though. The gentleman was walking non-stop ever in forward direction without turning at any stage. When the floor came to an end, the gentleman walked on the front wall with ease and comfort no human can do. And when the wall came to an end, He proceeded on the ceiling without the slightest pause. His feet were touching the ceiling and body was in the upside down vertical position. Gravitation didn't seem to have any effect on Him and thus he walked on and one without changing His direction or without pause. At the end of the ceiling he walked on the next wall in His front, then on the floor, and so on. Without halting at any point, He walked as if this were His normal walking habit. It was similar to a circus motorcyclist who drives a motorcycle vertically in a circular ring. But then the speed of the vehicle remains very high so as to get over the gravitational pull. But there was neither any motorcycle, nor running at a high speed. Besides it was rectangular, and not circular, cell. Even then it was a simple and normal walking, and as it appeared a natural thing for Him. This miraculous scene almost benumbed the hired assassin. He ran away in panic.

CBI then sent a third person considered an accomplished professional of still more brilliant record in the world of crime. This mercenary hoodlum saw none when he had raised the curtain of the cell. He searched out every inch of the room including the space underneath the cot, but Baba was to be found nowhere. He had already been told that Baba remained lying on the cot always. He used to get up only for bathing and Sadhana. But in no circumstance He stepped out of the cell even for a moment. The assassin designate was thereupon filled with fear and fled away quite nervous because of the strange experience there.

After these unsuccessful attempts on the holy life of Baba during the state of Emergency, CBI arrived at the conclusion that it was not within their capacity and calibre to kill Baba and so finally they abandoned the plan to assassinate Him. They had to surrender (although tacitly) at Baba's omnipotence. They realised Baba couldn't be physically eliminated by any human endeavour. He (Baba) will cast off His physical frame when He so wills.

Lord has come of His own will and leave the world when He so desires. He is the Amrta Purusa and as such beyond the jurisdiction of death. He takes up a physical medium only to demonstrate this truth physically. Else, He is ever free. He never needs any physical shelter since He is the shelter of all. He is born human for our sake so that we could enjoy the varied facts of His colourful fascinatig Liila.

Santosananda Avadhuta



Third Time Lucky

It was at the Global Conference that Gaotamii told me Ba'ba' was giving Personal Contact and that I would be going very soon.

One week later I was - by His unflagging Grace, on my way with true clockwork precision in which His Hand could be felt ever so strong.

Arriving in Tiljala I found there were not so many people awaiting Personal Contact as I anticipated. I thought I would get PC with little trouble.

The first morning I reported I was not called with the other Bhukti Pradhanas. I later learnt that somehow my personal details did not reach Ba'ba's Personal Assistant. This meant I would have to wait until He gave PC again in a few days time.

When that day came, I found my name was at the bottom of the list and the waiting was becoming quite painful. Moreover, I was developing some fever and had to return to Tiljala to rest.

By this time I had to start making preparations for my return flight to Australia and very reluctantly I was thinking of the grim possibility of not seeing Him. Then just three days before my flight, He was giving PC again and all the Dadas on the PC Board were reassuring me that I would see Him.

That morning I awoke a little after four and went to take a bath. There was a problem to find a bathroom that was free and had water so I ended up taking bath in the lake near Ba'ba's house. I returned and did sadhana and then at seven we were called to be asked about 16 Points, designation and so on. We then sat at the bottom of the stairs to His room. Then several Dadas came down and asked us a few more questions.

In the course of answering questions I told them I had contact with Ba'ba' eleven years ago. They informed me that PC was only a once in a lifetime experience and could not be repeated. With a heavy heart I had to leave and went into the hall and sat in front of His chair. Then our SS,

Dada Paritosananda, was asking me when exactly did I see Ba'ba'. I explained that it was when He was in prison. Dada then ran off to tell the others that I had not actually had PC at all !

I returned again to wait at the bottom of the stairs with my brothers. I sat and felt the harmony of the Prabhat Samgita song that was floating through my mind. While waiting I closed my eyes and did sadhana - feeling as if my heart would burst. Suddenly I heard my name being called and at that moment I really felt my heart had burst !

I dashed up the stairs and into His room - catching a glimpse of Him on the couch as I did sastaung pranam. He asked me my name and the meaning. When I replied that it meant discrimination He asked "between what ?" I then said "between good and bad." He said yes and went on to tell me that everything was fine. My mind was going at 1,000 miles per hour but as soon as He spoke to me like that I began to relax a little and enjoy the moment.

He then asked the name of my Acarya and the place I was initiated. He was lying on the couch and told me to move back a little so He could see all of me. He then said I had done some good things and some bad things and asked me if I knew what the bad things were. I said yes. He then went on to say that the bad things could be made all good through atonement. He then reached for His stick and told me to hold my arms up.

Ba'ba' then asked me whether I wanted 20 times, 30 times or 40 times. I replied 35 times. He then asked if I would cry. I said no and He went on to say that I was such a little boy and the stick was so big ! I assured Him I would not cry and was feeling confident He would not hit me. He then shattered my confidence a bit by telling me to keep my arms up as it would hurt me very much if He hit my elbows. He swung the stick and just touched me gently under the arm.

He then told me to come closer and

asked if I thought no-one could see me when I did those things. He then asked me to take a very comprehensive oath including 16 Points, Yama and Niyama, treating sisters with more dignity and serving all of humanity. He then took my head and held it while saying I would become an ideal man. He then put His arm around me and asked if I hated Him a little or a lot ! I said I did not hate.

He then asked if I loved Him a little or a lot and when I replied, "a lot", He said that was very good. He then asked me that if He wanted me to do some work, would I do it ? He said that was very good and went on to say that as I go through this world serving the universe I should go like this - He then made an enormous smile, stuck His chest out, chuckled and did Namaskar.

I went to leave and while doing Namaskar, I said that "Gaotamii enjoys Your sadhana very much" - and He replied, smiling and doing Namaskar, "And I enjoy it even more !"

That afternoon one Dada told me that Ba'ba' had been asking about "the fellow with the large frame" and whether he had some defect as there had been tears in his eyes. The Dada told Ba'ba' that the brother was Viveka from Anandapalli and He went on to say that the whole family works very hard - even the children. He also said that Viveka knew the meaning of "viveka" and now he was Viveka.

Viveka



Thoughts Upon My Return

A mingled sadness and joy were left with me upon my return. A joy of seeing Him, a sadness of not knowing Him. An enchantment of illusion had dissolved, and an inspiring realization had replaced it.

All preconceived ideas of my Cosmic Father dissolved, along with my doubts. And I am left knowing He is more than I could ever have conceived, which leaves me with a longing urge to realize "Him" more. I realized His physical form is the abode of Parama Purusa, but I was left wondering what is "Parama Purusa". I feel though to fulfill His Mission is to know more of Him.

But to fulfill His Mission not for the aim of Him bestowing His Grace upon me, but for a growing realization that all is He, so all is loved, and what one loves one cares for.

Our minds are surrounded by the shackles of Samskaras, Astapasha & Sadripu. Though through our love for Him and our determination, and struggles, practice of meditation and universal service, do we erode away the chains

around our innerselves, and as our shackles fall does Baba replace the empty spaces with a universal love and awareness and purity which only He can bestow upon us.

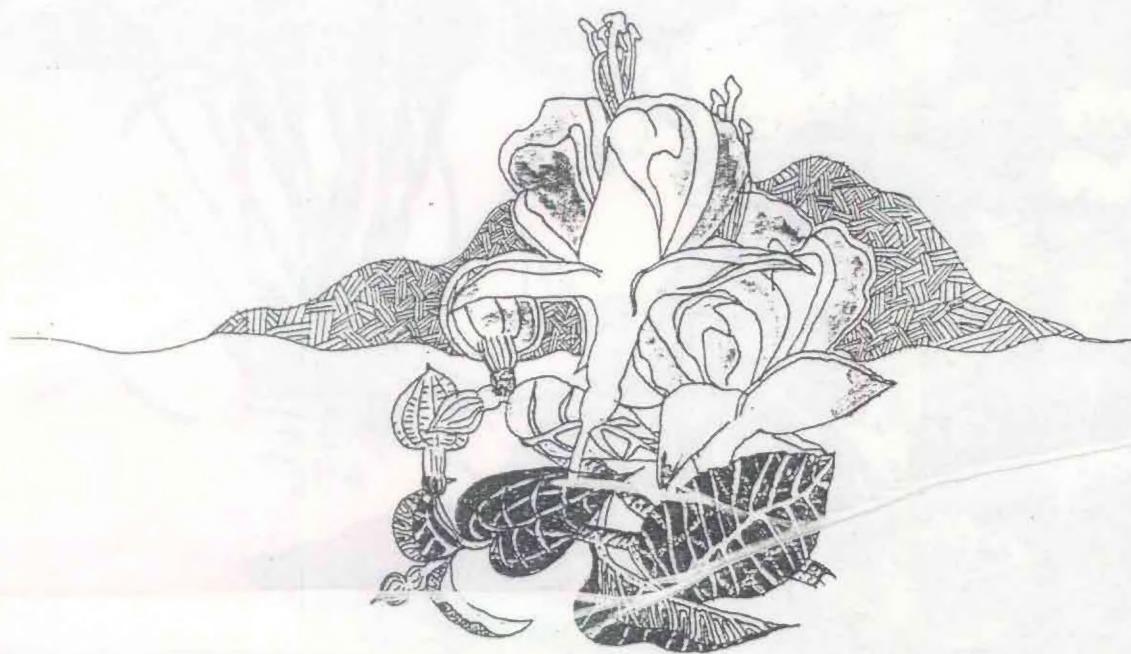
From playing on the sand at four years old to wandering the roads of my desires through my youth, moments before seeing my Guru I realized that from "then to now" He has always been with me. I knew that He alone had guided me to this auspicious moment, the climax to the play I call my life.

So now I am left with a joy unsurmountable. A sadness which drives me ever on to know more of Him. Though the full significance of this encounter will probably not dawn on me for many a year yet. Though through His grace it was brought to be.

My eternal love greets you my Brothers and Sisters.

Namaskar!

Paunkaj



Renaissance In All Strata of Life

Before beginning today's discourse, I would like to tell a short story.

There was a man who wanted to go to heaven. He reached to the door of heaven and was about to enter the gate. There was a security guard standing there and he said "No! You are not allowed to enter." So the man was just waiting thinking that one day he would be able to enter. Months passed, years passed - 25 years passed! The man became very old with a long beard. Then the guard said that he had to close the gate. The man asked why he had to close the gate as no-one could enter that gate in the last 25 years. The guard replied that many people had entered. The man said that he had not seen anybody. To which the guard replied that there is one gate for one person and through many gates, many people had entered.

The man said he had not found that even one person had entered this gate. The guard replied that "This gate was for you but you did not put any effort to enter so now I have to close the gate."

So you see, in the society, when you want to do something, always someone will say "No!" And if you listen to them, then always you will remain outside the gate.

Today's discourse is "Renaissance in All Strata of Life". Actually this was the discourse Ba'ba' gave in January 1986. It is a very unique and fascinating subject that threw new light on many aspects of our movement.

There was a Renaissance movement in Europe from the 16th century even up to the 20th century. What is the difference between that Renaissance movement and our Renaissance movement? This European Renaissance was confined to physico-psychic level or physical and intellectual levels. There was a fight against the exploitation and bondages. The whole idea was to get freedom from some form of exploitation - freedom from religious dogma, freedom from monarchial system, freedom from political suppression, freedom from economic exploitation.

So there were many movements - monarchial system was replaced by nationalism and so on, but we find that because the idea was "freedom from", this new-founded freedom did not provide real freedom for all. In the name of nationalism we find colonial domination developed. So again a new movement came, a socialist movement, and again that was also freedom from capitalistic domination. Similarly in more recent years the feminist movement has developed and that is also based on "freedom from".

Everywhere the whole Renaissance was "freedom from" - there was no concept of "freedom to". "Freedom from" is okay but "freedom to" gives us the direction in which we have to go. What is the goal of humanity? This was not explained, was not stressed at all. So all these movements, they achieved some kind of freedom from some kind of bondage and exploitation, but could not lead human beings to "freedom to" because there was no psycho-spiritual aspect in that Renaissance.

So our Renaissance movement not only describes "freedom from" it also gives a clear direction of "freedom to" - where to go and where to reach? What is the goal of individual life? What is the concept of the new society? So that is a more developed form of Renaissance and that is why Ba'ba' calls it "Renaissance in all strata of life".

What are the different strata? The first one is physical strata and in physical strata there are five main factors. Number one is science. Now we see today that many people say it is the age of science but Ba'ba' is saying that this is wrong. The day the human being discovered fire, from that moment the age of science started. From the day the human being became a little bit intellectual, became a little bit aware, from that day the age of science started and it is continuing even today. Today is not the only period which is the age of science. This is a very interesting aspect.

Today who is controlling science ? Science is controlled by the people who want to control the political and economic power. So science and technology are mostly utilised for exploitation and domination. Capitalists use science for generating more and more profit. Military and political leaders are using science for developing more and more sophisticated weapons. So because of the evolution of science and technology, what is happening ? Because of this profit motivation, nature is getting destroyed. They have completely destroyed the whole ecological balance. With the stockpiling of nuclear and other weapons we are faced with the possibility of massive human destruction. This is all the responsibility of the exploiters of science.

But is science responsible for this ? No science itself is not responsible - this has all happened because it is controlled by some people who are exploiters. That is why Ba'ba' says - as He said before, "Art for Service and Blessedness", similarly He says that science also should be for service and blessedness. That is only possible when science will not be controlled by these people but by moralists and spiritually conscious people.

The second factor on this physical level is society. In society there are four sub-strata. Number one is casteism. This is mostly prevalent in India - upper caste, lower caste, etc. This is all based on the lineal system - people feel they are born into a particular caste - say Brahmin for example. This casteism has destroyed the unity of the Indian society - that is why it was dominated for six hundred years by the Moslems and two hundred years by the British. But this casteism is artificial - it is not natural. A group of intellectuals or Vipras have imposed this idea and these complexes and in this way they subjugated people for thousands of years.

It is a type of psycho-economic exploitation. Once when I was travelling in South India (casteism is more strong there), I found one person walking on the street ringing a bell. I asked my friend to tell me what the man was saying. He was

saying that he was from low caste and requesting the so-called upper caste Brahmins to move away from him because if they touch his shadow, they will become impure. That man himself was saying these things ! You see how much the idea had been imposed. In this situation you can say the society is sick.

It is an artificial thing and that is why our movement is against casteism. Sometimes it is felt that we are political opponents but actually this political opposition was created by the Brahmin-dominated society. They opposed us and rallied support against us because we are against casteism. Buddha tried to go against casteism. He was not successful. Then another great personality, Caetanya Mahaprabhu, also tried - he was killed. Now Ba'ba' is the third person to try in the last two thousand five hundred years. It is a very chronic problem.

Then the second point under society is racial. There is racial discrimination not only in South Africa but in many parts of the world. Because someone looks different then there is discrimination. But what is racial difference ? It is purely a physical trait. It has nothing to do with the basic human characteristics. As per the basic human characteristics everybody is the same - everyone is equal and everyone has equal value. Everyone may not have equal capacities but everyone has equal value. So in that respect racial discrimination is artificial. In our Neo-Humanist movement we are against all kinds of discrimination and that includes racial discrimination. Only through Neo-Humanistic movement can this Neo-Humanistic spirit develop and then this racial discrimination will die.

The third sub-strata of society is sexual discrimination. This exploitation of women started during the Vipra era some three to four thousand years ago. The Vipra psychology was to enact laws and systems to project women as inferior to men. Especially in the area of religion and more particularly those evolving from the Middle East like Jews, Christians and Moslems, they projected a very strong patriarchal system - Lord the Father was God in Heaven, in the society King and

Priest dominated and in the family the Father controlled. So we find in these religions that women cannot be ordained as priests. Nowadays a fight is going on against this but it has been the case for many thousands of years.

These priests enacted many kinds of laws. In India the Brahmins said that women and low caste people cannot read the Vedas. So what happened? Within one hundred years they became illiterate. In this way the Brahmin exploitation continued for many years. In the nineteenth century there was a revolt against all these things and now there are some changes - things are better to some extent.

All these things were instigated by the Vipras. During the Vaeshya era it continued but in a different way. The Vaeshyas take the help of all the Vipra institutions - they don't destroy them. But they got disturbed by these attitudes to religion and they introduced some attitudes of their own and so we find that in the twentieth century the characteristic of capitalism is a very strong materialistic attitude which leads to self-alienation. So what is happening is that they developed a commodity oriented socio-psychology based on hedonism. So because of this hedonism factor they developed a commodity oriented psychology. Everything is a commodity and can be purchased in the market - labour is a commodity, women are also a commodity. In this way they developed the psychology. Now you see advertisement here also videos and movies, you see how they are trying to project women as a commodity. Even in business women are used as commodities to exert influence - the women are exploited and are used to exploit men also. The business people are only interested in money and nothing else - profit, only for profit they develop many types of film, literature and so on.

So the characteristic psychology is involved in exploitation. First in the Vipra psychology the Vipras wanted to dominate and now the capitalists want their profit and so they developed the different institutions for the purpose of

exploitation. So this patriarchal social order was developed by Vipras. In every movement there is a socio, economical, political aspect but there is also a socio-psychological aspect. I have found that in these movements - social movements, economic movements and political movements, the socio-psychological aspect is completely neglected. So these movements are not finding any culminating point. Now what is patriarchy? This is a very deep rooted thing. Patriarchy is a symbol of power - the same as colonial domination. One colony wants to dominate over other colonies - power. So patriarchy is also part of that power psychology.

Now the women's liberation movement - if it wants to be very successful, if it wants to play a very revolutionary role, then it must project the idea of anti-power. Take for example, some countries where it is the law where men and women will have equal representation in government, where the position of women in this regard is coming up - and suppose they come into position say in America, then will America stop its imperialism? If the women's movement does not stand against the economic imperialism of America then it has no future.

Similarly let us look at South Africa where the whites are dominating over blacks, now if the women's liberation movement was to go against this and be anti-power, then it has a great future. But if it is only interested in power within the white society and maintaining that structure dominating the blacks, then what is its future? So we have to be very careful about it. That's why I see a great future in the women's liberation movement if it develops as an anti-power movement and does not create a division in the society with men and women on separate sides. This is really a radical thing for our society - to be anti-power.

Then comes the political aspect. There are a few distinct political structures - one is democracy. People say that a democratic society is a free society - but what is the characteristic of democracy according to socio-psychological analysis

If we always look from the political angle then we lose the perspective and we won't understand the exploiting aspect but if we look from the socio-psychological aspect then we can understand the exploitation. And we must understand these things very deeply because we are starting a movement against the exploiters who are very intelligent.

Nowadays democracy is also based on the commercial system. For example, suppose there is a political party but the manifesto is not so attractive, so they find a leader who can promote their interest. It is just like a soap company which hires movie personalities to promote their goods. In this they utilise the media for their campaign. In 1972, Kennedy and Nixon were contesting the election and they had a debate. Those who listened to the debate on the radio thought that Nixon won because he was good at debating. While those who saw it on television thought that Kennedy won because his projection and appearance was better than Nixon. Nixon was not nicely made up for the television and the next day Kennedy won the election. In this 1984 election all the newspapers - especially the "New York Times", they were most anti-Reagan and they continuously wrote against him - but all the television was pro-Reagan and as he was an actor, his presentation and image was very good. So ultimately Reagan won the election and there was a comment in the "New York Times" where one writer listed all the failures of Reagan and then asked why he had won despite all these failures. He answered the question by saying that it is not religion which is the opium for the masses - rather it is television.

So the mass media is projecting all sorts of images and is our source of information. But who controls the mass media ? The capitalist class. So they promote those people and things which serve their interests - and people think that "I am free". This is our freedom of choice. At the time of election it is said that there is freedom of choice but if we see in fact there is only a limited choice of perhaps only three parties. The capitalists promote three candidates and

they are all representing their interests. In the last election in America it was not just Reagan and Mondale - there were nine candidates. One of them I knew and he was a very good person, a radical person and the mass media rejected him so he had no chance to win. So the whole democratic process in Western countries developed on the basis of the manipulation of the mass media and the mass media is controlled by the capitalists. So the capitalists manipulated the whole election process and the people say they have freedom of choice - this is modern democracy.

So another system is the one party rule in the socialist countries. I have been there and you know there is nothing much to say - one party rule is one hundred per cent dictatorship. They control the political power and the economic power and the mass media is controlled by the state. The people cannot say anything. If they complain they are classified as psychiatric patients and are sent to the psychiatric hospitals. So this political exploitation is continuing there. This is not going to be successful - it is not going to give us freedom.

In all of these systems they allow freedom only in that aspect which is not threatening to their power - if someone wants to drink, let them drink; if someone wants to take drugs, let them take drugs; free sex and all these things are okay for them because they are not threatening to the power. If something is going to threaten their power then they will become very concerned. So yes in democracy you can have all freedoms as long as it is not threatening to their power.

Another aspect of democracy is that a very strong bureaucracy is developing. When Eichmann was kidnapped by the Israelis and was questioned about his crimes, his reply was that he was not guilty as he was only following orders and that as a disciplined person that is what he understood he was to do. He said he was ordered to kill the Jews, so he did it and did not feel he was guilty. This attitude is characteristic of bureaucracy and these types of Eichmanns are many in bureaucracy. They carry out their orders with complete disregard to human life and



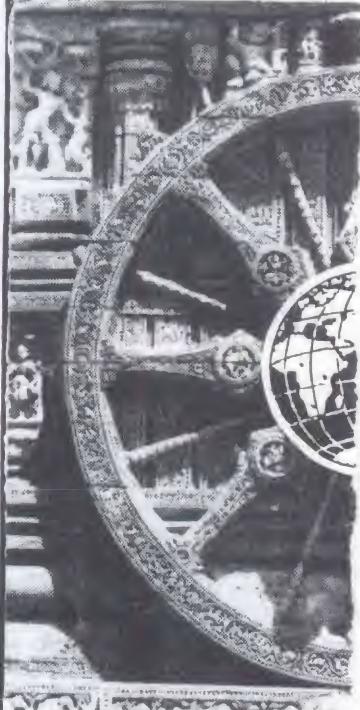
Prabhat Samgiit performance.



Param Pita Ba'ba' Ki - Jai ! ! !



11th Global Confe



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SYDNEY -

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Ananda Marga
Sangha Samgha
August 1986

AUSTRALIA





Kitchen workers blissfully engaged.



Dada and Bhukti Pradhan sampling the finished product during an informal breakfast meeting.

welfare. Democracy promotes this type of mentality and so do the so-called socialist countries.

So we have to be very careful about these things because somehow they are neglected. That is why in our Renaissance movement we say we have to have an all round consciousness and then these things will stop.

Then the fourth factor in the physical level is economic. There are three types of economic exploitation. Firstly, politico-economic, then socio-economic and lastly, psycho-economic. Politico-economic exploitation is when a nation is dominating another nation - like in a colonial situation. Socio-economic exploitation is when they don't control the political power directly but the capitalists influence the political leaders indirectly - they purchase their integrity and economic exploitation continues as we can see today in the Third World countries. The developed countries need raw materials and the developing countries have much raw materials and need foreign currency. So the materials are purchased for a cheap price and then the finished product is sold back to the developing Third World countries. These countries need money to buy these goods - so the developed countries give them loans and have an interest in this as they need overseas markets for their products so as to ensure the continued running of their production sector. Then the Third World countries cannot return the loan and restrictions are then imposed on those countries to control spending on social welfare. But the intention is to never allow them to get out of their situation - to never be able to pay off the loans.

Actually concentration of wealth is the cause of all the economic problems of today. Either economists have not understood this or they have understood and don't want to say it. So this is socio-economic exploitation in Third World countries.

The third is psycho-economic exploitation. This is going on in all of the countries of the world. First a psychic environment is created through a particular philosophy. Maybe at that time

they are not exploiting economically but they create an environment that will make future exploitation possible. They promote ideas like freedom and other pseudo-values. Like what is enjoyment? Go to Honolulu and stay in a big hotel with a swimming pool, nice hamburgers, nice bars and so on. And people think that if they cannot go to Honolulu then their life is spoilt.

Beliefs are imposed - through television, radio, magazines. This is life - enjoy life. You know the Miss Universe competition - it is purely to promote cosmetics and fashion. Their idea of beauty is that you go to this shop and get this dress - it will promote your personality. Similarly if you cut your hair in this way it will also promote your personality. This is the image that is created and people spend so much time and money trying to live up to these pseudo-values. I saw one advertisement in Manila which said that women must increase their personality - how to do this? Learn the art of modelling! And some people believe it and they go there. This is psycho-economic exploitation. This is very deep and it is very difficult sometimes to make people understand that this is exploitation because it has an intoxicating effect.

In Denmark we started a movement against the sex shops which are in the open streets there. And people came and asked what we were doing. They said that people are conscious and can decide for themselves if they want to go to these shops or not. So you see this idea of freedom is there. People say these things are exploitation of women - but it is also exploitation of men as it is used to exploit them.

In Germany there was a survey regarding videos which show extreme violence to women and the men interviewed said that after seeing these videos they felt violent towards women. So you see how these people are completely exploiting the whole atmosphere. What is happening to the young people after they come from school or work? They go to bars or sex shops and so many problems are being created - frustration and drugs. The mind becomes so

blocked and so limited and two things happen.

On the one side is the profit and on the other side the revolutionary spirit is being lost. They become passive. And with this passivity no one will challenge the power structure. This is all psycho-economic exploitation.

The fourth factor is culture. Often there is a limited understanding regarding culture. People feel it concerns only external things like art, literature, music and so on. Of course these are part of culture but this is not the only expression of culture. Culture is more deep. It concerns spiritual things like values - what values are being projected through art and through music ? What feelings are projected ? That feeling and that value is also part of culture. That is the important part of culture - otherwise it just becomes an external, physical thing. So this is the problem in the world today and this pseudo-culture is spreading very fast all over the world - not only in the Western countries.

So we find that young people are getting engrossed in pseudo-values and they are getting frustration and so many complexes from that - as well they are becoming so passive. And in the Third World countries it is creating inferiority complexes - "Oh I cannot go to Honolulu so my life is a failure !" People are losing perspective and are getting confused. Some are asking "What do I really want in my life ?" And these questions are coming up more and more. The radical humanists are asking very strongly - what is the purpose of human life ? What is this madness which is trying to destroy human life, which is bringing us to the brink of war and destruction ?

So we have started this cultural revolution which promotes spiritual culture. When you promote spiritual culture then materialism and pseudo-culture will get defeated. In social science when two cultures come together which one will win ? It depends on two factors. One factor is strong vitality and the second is distinct purpose. So this pseudo-culture is a very weak culture and touches only a very superficial layer of

mind. This is the social law that the stronger culture will survive. So in promoting this deeply rooted spiritual culture automatically the pseudo-culture will decline.

So this is physical level. Next is the psychic level. Here we have physico-psychic level - for example you see the bird is flying in the sky and you also want to fly. In this level we also have all the dogmas. They have been created to keep the mind in this level. And that is why dogmas are always related to some external limited object. For example, land and the geo sentiment that is associated with it. The river with the holy water is another example of a physico-psychic concept. So in this way dogmas are created to block the mind. In some countries of the world people are so much blocked by dogma that they don't want to hear anything and even you have no right to speak anything against the system.

The thing with dogma is that it makes people so fearful and if you try to convince them they think you are doing something sinful. Dogma blocks the mind so much that people cannot come out from it. People sometimes think that dogmas are something of the past but there are dogmas in the twentieth century also. In the so-called free countries like Europe and America there is so much dogma in politics and economics - they don't want to listen beyond the dogma.

Even in individual life there is dogma and people don't want to see anything else. I tried to explain to many people that material or sensory satisfaction is not everything but they refuse to accept it. I say do you enjoy food ? They say yes. Then I say do you enjoy the flower or the bird flying in the sky ? They say yes. I say well they are not giving you physical or sensual enjoyment and still you enjoy them so what is that ? Is it not something more than material something more deep ?

And those who enjoy drugs, they say that it is something spiritual - it gives them a spiritual experience. Then I explained in terms of psychology why they got those experiences and that it is not any spiritual experience at all. They

don't want to listen. But I say how can you compare it as you never had any spiritual experience ? They don't want to listen - dogma.

Dogma blocks the mind and it cannot expand. So you have to be careful about it. Mind has to expand and keep expanding.

Also there is the psycho-physical level. Some desire is there and I want to express it. In India the Brahmin priests are not to eat meat and it is written in the scripture. Yet they had the desire to eat it. So they made a system that if the meat is offered to the goddess Kali then you can eat that meat as prasad ! Then they were concerned about killing the animal so they made a theory that if the goat is killed in front of Kali then it gets liberation.

So once I asked the priest why they were allowing the goats to be killed. And he replied that the goat is getting liberation. Then I said that great, great yogis are striving for liberation and if it is so easy then why don't you go ahead and kill your son here - he too will get liberation. The priest became very angry with me. So this is also dogma but it is psycho-physical.

Once another man began to worship Kali - that means every month to offer a goat for slaughter. This went on for some thirty years and then one day he announced that he would stop the worship. The priest was concerned and asked why. The man replied that he had no teeth left so what was the use of the worship as he couldn't eat the meat anymore !

Another example is people who like to eat chicken - they say if they don't eat chickens then the whole world will be full of chickens and the human beings will have no place to live. Then Ba'ba' said that human beings don't eat vultures, they don't eat earthworms - is the whole world filled with vultures and earthworms ? So these are all nonsense philosophies.

As well there are many superstitions - often with a religious background, and these are all psycho-physical developments. You see this is a very deep part of our psychology - whatever one wants to do, he or she has to make a philosophy. Without that philosophy you

cannot do it. For example, in India many people take bribes. They know it is wrong but they do it and they make the philosophy that they cannot survive as the government is not giving enough pay. So the government is indirectly telling them to take bribes - this is their view.

Then the third is psychic. This is a deeper level. All these things like art and music they are coming more from the psychic level. From the psychic level it comes to psycho-physical level. Now we find so many psychic problems because for the last few hundred years, Western society has promoted hedonism and individualism. And so today we find there is a sense of self-alienation. The idea of power has been promoted from idols and from religious institutions and this power structure has been created. When people stand in front of all this they feel small and they feel they are not part of this huge system. And they feel suppressed.

This alienation is promoting individualism and the idea of materialistic security is promoting fear. This is one of the biggest psychic problems in the Western world. So relations are becoming weak - family and emotional relations are becoming weak. Even at the age of fifteen or sixteen years people are leaving home to find their freedom. This leads to isolation - and people don't like isolation. But these pseudo-values are promoting this isolation. Because people don't like isolation it is creating psychic problems and they are taking drugs. I found that upto ninety per cent of the people have psychic problems.

Near our office at Copenhagen I found there was one old lady, about seventy or eighty years old, and she lived in an apartment near our office. She was all alone there and once every few weeks someone might come to visit her. Her place was very nice for she was wealthy and it was full of dolls and toys. Sometimes I saw her take the dolls in her arms and cuddle them and try to express her affection. And when I saw this I felt like crying. There was nobody to whom she could express her affection. The family is breaking down and this is creating so much

psychic problem.

All these pseudo-values are causing this isolation. We are trying to promote love and what is happening? Pseudo-love is everywhere. Love means go to sex shop and have the company of women - that is love. So we find many psychic problems and even in a country like Sweden - with all of its material wealth and comforts, there are maximum number of suicides. That is why drugs and alcohol are increasingly becoming a problem - the mind wants to express somehow.

Then next is the psycho-spiritual level. People might wonder how there is exploitation in this level. Of course, there cannot be exploitation in this level - but there are attempts to exploit at this level. Let me give some example. In the sixties there was a youth revolt against all institutions like church, state and so on. They did not want to accept any system. They grew their hair and men grew their beards and they wore weird clothes and so on. All this was to go against the system. I knew one Margi and he painted his car at least fifty colours. I asked if he was repainting the car and he said no it is an alternative movement.

This revolt became a huge movement and spread all over. It was a very real fight against all sorts of suppression. At that time, especially in America, some gurus started to come. They said do meditation and be peaceful - just close your eyes and society will change automatically! They said don't revolt and don't fight. They said that psychic suppression is causing all problems - so don't suppress. Express yourselves - if you want to take drugs, then do so. Only then will your mind become free. They wrote books like "From Sex to Samadhi" - and people thought that without changing their lifestyle, they can get samadhi. And to change the society became so easy - just do meditation and it will change. This approach was very successful and these gurus got much money. They have big centres and their own television centres. And what is the result? In the seventies this youth revolt died.

So somehow this is an attempt at exploitation on the psycho-spiritual level

- it is promotion of pseudo-spirituality. So we have to be vigilant on all levels against these exploitations. If people are ignorant they do not know what is real spirituality - also even about yoga they think it is just something physical. It is not their fault - that is what is promoted. So spirituality and spiritual way of life must go together. When you are promoting spiritual values you must also adjust with the external world - if there is contradiction between the two (your values and your external expressions) then what type of promotion is that?

Also one has to struggle against the centrifugal tendency of mind. Mind is moving easily towards the external direction and if it becomes completely objectified then there cannot be any spiritual progress. So it is essential to change the psychological or cultural environment. In order to exhaust the suppressed desire you have to sublimate and then express - not just express freely as this will objectify the mind. If you express the desires on the cruder level, then it will become your mental object.

So what to do - you cannot have that crude mental object and at the same time do your meditation. You cannot express it in a crude way and then also you are not supposed to suppress it. So what to do? Transform and sublimate the desire and then express it.

So this is the cultural revolution affecting all these levels. It leads to a convergence - a culminating point. The mind is moving through all these levels and coming to the culminating point. And this is spirituality. From this point we are seeing all things - from this perspective we are seeing economics, politics, psychology and so on. This is the remedy for all the exploitation. A remedy is a permanent cure and Ba'ba' said this Renaissance movement is the remedy for all these problems. It means that none of our different movements are isolated - they are all moving towards that culminating point and are all inter-related.

With all these exploitations there is a cause - if we remove only the symptoms

and not the cause then that is not a remedy. It is like allopathic medicine which treats only the symptoms and not the causes. So all of these movements are only superficial - they treat only the symptoms and not the cause. But these things are not so simple - it is all very deep.

Our approach is that we are moving from a state of harmony through diversity back again to a state of harmony. Our movement is towards unity. Yet materialism encourages dualism - not unity. So this harmony and this concept of unity through diversity must be there in social relations too and not just in philosophy. So this is the beauty of our movement -

everything is inter-related and unified. One source and one goal. Separation is there but the goal is unity - convergence.

Our movement includes all strata of life and no movement is isolated. We have to remember our goal - real freedom. Our struggle is all round struggle - because I am human I cannot neglect my brothers and sisters, because I am human - I love, because I love - I struggle.

(Edited transcript of Global Conference discourse.)

A Visit

On our recent trip to India, four LFTs, including myself had the one in a million privilege of having personal contact with Baba. We had also come for "reporting" and as some of you may know, when you are in the vicinity of Baba there is always action and excitement. Soon after arrival we were told to be at Baba's house (at Tiljala, not Lake Gardens) at 5 a.m., washed, sadhana done and ready for P.C. Earlier we had been checked many times, i.e. our details were written down and we were told how to behave in Baba's presence. There were quite a few of us, many new LFTs, from all over the world - N.Y. Sector, Nairobi Sector, Manila Sector, Suva Sector, Hongkong Sector. Baba had a great task before Him. The morning started off by waiting. "Do Sadhana", chatting, exchanging experiences, histories. It wasn't clear who was to go in first, but after a few hours, some had the chance. The rest of us were sent to our rooms. "Be available at all times". In the evening, "Baba is calling, come quickly". We get ready in a hurry and rush downstairs, everybody is excited again, waiting.

After a while the news: Baba is taking rest. Go to your rooms. Be here at 5 a.m., ready for action. The next morning, some go in. The excitement comes and goes in waves. The closer one gets to seeing Baba, the more intense feelings become. This day is similar to the one before, but now I am second in line and there is no doubt: Tomorrow morning I will see my Beloved! And so it happens. At 7 a.m. after passing some time doing sadhana I am called to His door stop. I am allowed to be with Him for about 10-15 mins., quite a long time I hear later from Acaryas. Afterwards, a feeling of serenity, a weight has been lifted off one's shoulders, like being whitewashed. Baba has taken away the burdens of the past! Now we are free to work for His mission with a new spirit, we are reborn!

by Sudipta

Africa Update

In Ghana the construction of the medical clinic is in the final stages with all the villagers participating in the building process. Medicines are distributed regularly and the communal farm is going very well with a bumper harvest. Some three thousand people are served at the clinic every month.

The project was recently inspected by the Ministry of Social Services in Ghana and a very positive appreciation letter was issued as a result.

Didi is still seeking a sister volunteer to come and assist her in running the project and more finance is always needed especially for solving the problem of having a suitable vehicle for the clinic workers to travel to outlying areas.

In Burkina Faso construction has begun of the doctor's office as the first phase of turning the dispensary into a medical centre. The doctor and his team have been selected as too have the team for the agricultural project.

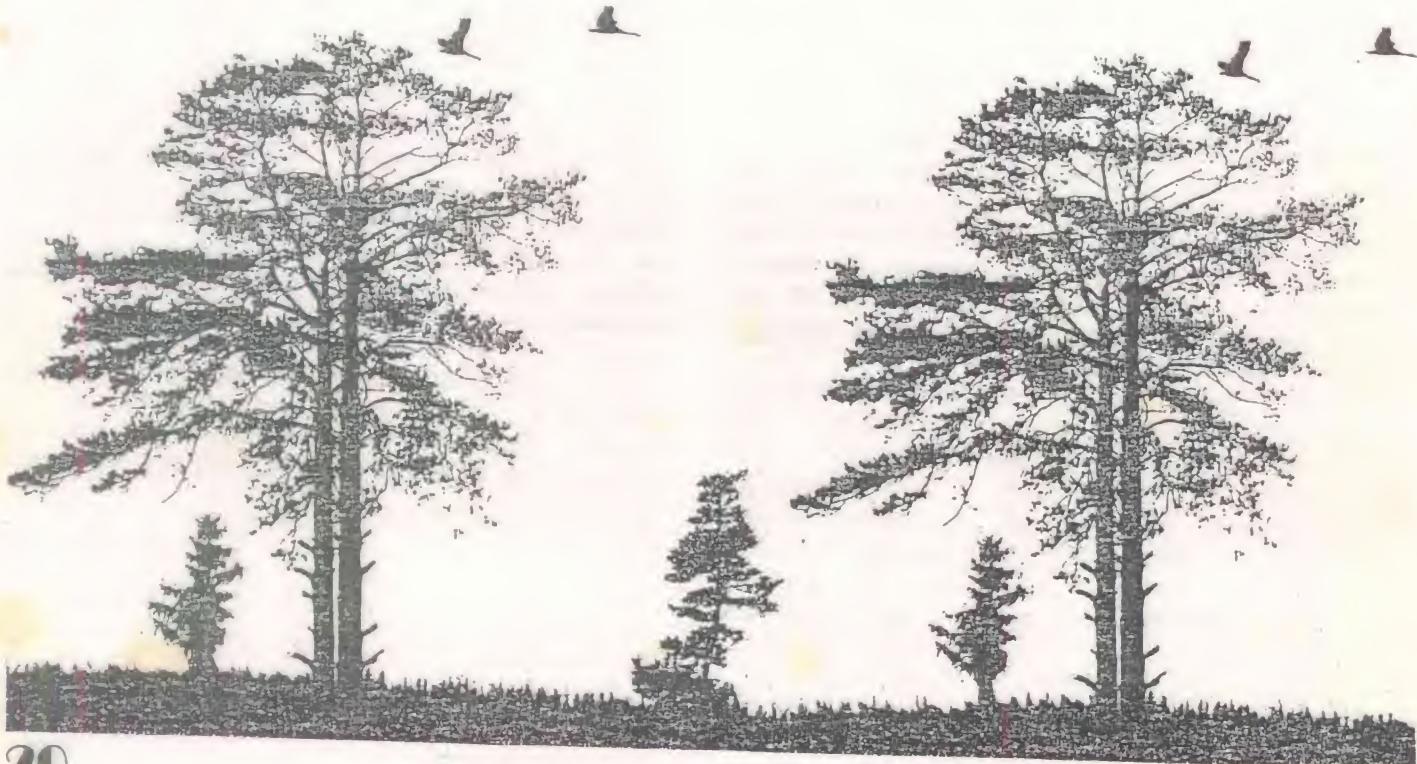
The government and local people are all very enthusiastic for these projects. A school has begun and so has work on the agricultural activities which are to include cereal banks, wells, dams, latrines, reforestation, anti-erosion drive and grinding mills.

This project also needs volunteers - ideally French speaking, and of course more and more financial support.

Reports on these two projects have been submitted to ADAB and we have now applied for further funding - \$7,500 for Burkina Faso and \$7,500 for a newly started AMURTEL project in Kenya similar to the one in Ghana.

If our fundraising this year improves on last year - when we raised more than \$25,000 in 12 months, we will apply for further funding for the Ghana project.

At present we are committed to sending \$15,000 to Africa by June 1987.



ADAB Annual Meeting

The Australian Council for Overseas Aid and the Australian Development Assistance Bureau in conjunction with the Committee for Development Cooperation, held their Annual General Meetings in Canberra recently and AMURT & AMURTEL were invited. As we are not members of ACFOA we were invited to attend as observers.

On the Friday afternoon there was a discussion highlighting the dilemmas of ~~aiding in~~ areas of conflict - with particular reference to Eritrea and Ethiopia. Three representatives of the Eritrean Relief Association (ERA) were guest speakers. I found this discussion excellent. There was information and experience sharing - done in a relatively informal way.

The following three days were much more formal with a somewhat alienating structure a lot of the time. I guess this is the nature of annual general meetings with people "moving motions" and others "seconding", as well as general business matters such as staffing, finance, etc. Nevertheless, despite the unfamiliar territory, I plodded on, armed with my glossary of anacronyms to decipher the "foreign" language.

I discovered that BINGO was Bilateral Non-governmental Organisation Aid, channeled through NGOs - which apparently is as much of a gamble as its namesake. I was also stunned to discover that SODA was in actual fact the Soroptimistic Overseas Development Program Australia ! No one was in the least phased about me wearing a badge with AMURT & AMURTEL on it.

The main information I found relevant was the discussion concerning ACFOA's priorities. This was particularly relevant following the budget which slashed Australia's overseas aid to its lowest level for 20 years - at about 0.41% of the GNP. Bear in mind that the United Nations has recommended that Western countries aim at a level of 0.7% of GNP. What this means is that with the quantity of aid being reduced and therefore, ACFOA's resources

cut, where should the priority be given ? Efforts to insure the quality of aid were seen as paramount.

Development education has been an area generating a lot of interest and energy. D.E. or Dev. Ed., as it is known, is a very effective way of raising the public's consciousness about Third World issues, relating them to people's lives here in Australia. It is quite exciting to see the scope we would have to introduce Neo Humanism through D.E. programmes. Other programmes included Human Rights with special reference to Chile, Timor and Irian Jaya. In the next breath aid to Indonesia (!) and our near neighbours in the Pacific was raised. Africa was seen as an ongoing priority along with Indochina. Projects are being implemented in Kampuchea and the Laos government has invited ACFOA to open an office in Vientianne.

I was able to meet people and introduce AMURT & AMURTEL's work if they were unfamiliar with us. It was great to make contact with various women's organisations. In particular, the International Women's Development Agency which is based in Melbourne. They provide consultancy services, training programmes as well as funding for development projects managed by women. So we hope to pursue this for the AMURTEL projects.

The highlight for me was an elderly women representing a Christian group, coming up to me and saying how wonderful AMURT & AMURTEL's work was and how impressed she has been with Ananda Marga.

Devakii



Personal Contact

In July once more I was fortunate to be returning to India and so soon after May DMC from which I was only just recovering my health and mental equilibrium due to the speedy churning of samskaras it induced. Here we go again, I thought to myself, get ready for another whirlwind tour of innerspace as Baba boosts me into the flight path directed straight to His door and this time for Personal Contact, the chance to be alone with Him. Knowing full well that the journey and the path to this supreme destination are both fraught with hazards and heartaches, tests of endurance and dedication I fastened the seatbelt around my egos expectations.

Arriving at Tiljala, we were immediately called for reporting. However, as USP had just recently been banned due to poor out-turn, and being LFT of that Trade, I was unable to attend reporting, additionally I was personally disqualified until having PC, and so the waiting began and the intensity grew. Baba began giving PC to LFT brothers, leaving USP workers to the last. Three days later and I am at last waiting with the remaining few, there is much anticipation, rumours abound and speculation runs rampant; will Baba give PC this morning. As my chance comes closer my nerves become more shattered, I'm forced to go deeper into ideation on Baba. Six of us are sitting in line, on the landing outside Baba's house. One Dada is preparing us, when unexpectedly he asks me about my age and if I have been approved. Momentary panic rushes through me as I see my chance for PC teetering on the edge of a precipice, about to be lost. In that flash, I saw very clearly how much and how long I have waited for this chance to be with Baba, despite all my ego's distractions and justifications for holding back. I see Baba pulling me closer and closer to Him through the mire of my own weaknesses.

Very soon the first brother in our

group is called from his position meditating outside Baba's door, he goes into Baba's room. I am thinking, there he is sitting before Baba, how amazing it must be for him, then suddenly there are shouts, there is an explosion of orange as a dozen Dadas rush into Baba's room and very shortly after rush out again escorting the LFT brother who seemed to be in total shock. There was a general state of calamity, due to this brother not wearing a pratik, and this incident was repeated when one more brother was dismissed for not doing sastaunga pranam before Baba. So very soon my position in the queue was advanced and I was sitting outside Baba's room trying to still my mind and be ready for anything. Due to the previous incidents I imagined Baba was now in an angry mood and I would meet the fury of His wrath. I certainly didn't feel ready, I had expected to wait much longer for my turn. Then I am called. I entered Baba's room and instantaneously my sense of reality was transformed, I felt enveloped with complete warmth, acceptance and openness. Anticipating otherwise, I was confused by Baba's incredible patience and tolerance for my inadequacies. Now Baba is asking me to come closer, after doing pranam, come closer, closer. He is giving me permission, I shouldn't hold back. There I feel completely alone with Baba, there is no-one, nothing else, the world has become this room in which we were together. So many preconceptions and barriers fell away and I realised that Baba knew me more than I did myself. I saw the futility of so many of the anxieties and preoccupations of my life, that all along, this was what I had been searching for, to see that the Supreme and myself are one and the same, that which I normally considered to be "just me", was only a bunch of itchy, restless, wriggling samskaras struggling to find fulfillment. Baba you are mine, I am yours.

Om...



The inaudible shift of a blade of grass,
A symphony of stars,
A possums breath,
A silent door and crumbling dust on Mars.

You listen quiet, and observe
Beyond substance you can see
The thoughts that colour and direct
Each mind unconsciously.

The dreams, despairs and dispossessed
Samskara fantasy
That lie beneath what conscious self
We understand to be.

Beyond all actions interlaced
All images and shifting space
All motives, needs and wizardry,
Back to the sounds of mystery.

The inaudible shift of a blade of grass
A symphony of stars
A silent door
And crumbling dust on Mars.

- by Amalina

Compensation Campaign

Dear brothers and sisters,

Namaskar. You will all now be aware of the N.S.W. Attorney General's decision to refuse compensation to Narada, Ramesh and Govinda. As the enclosed information points out, the refusal to compensate on the grounds of 'suspicion of guilt' is preposterous and sets a dangerous precedent which overturns the basic principle of justice that one is innocent unless proven guilty. The public must be made fully aware of the unjust nature of this decision and pressure must be brought to bear on the Attorney General to declare the brothers innocent and compensate them.

All sympathisers and prominent people (especially lawyers and lawyers groups) must be requested to write to Mr Sheahan to express their concern. A draft letter is enclosed for this purpose.

A copy of a personal letter from Marcus Einfield QC to Mr Sheahan is enclosed and concisely sums up the glaring discrepancies of this matter. The points raised in the letter are very helpful in our campaign, but at this stage the letter should not be referred to directly as it is a personal one.

Please keep me informed of the media coverage you receive and send copies to the above address of any letters sent by supporters to the Attorney General.

The brothers must be declared innocent and compensated for their seven years of incarceration. In this way their names and the name of Ananda Marga will be fully cleared. Until this happens the injustice remains. Let us all do our utmost to carry this campaign to a successful conclusion.

Yours brotherly,

Ac. Dip. Br.

Ac. Diipaunkar Br.
Sectorial Public Relations Secretary.

DRAFT LETTER CALLING FOR PROPER COMPENSATION FOR
ALISTER, DUNN & ANDERSON

(Letters similar to the following can be sent to the
Attorney-General or the Premier of New South Wales)

The Hon T.W. Sheahan
Attorney General
Goodsell Building
Chifley Square, Sydney, 2000

Dear Attorney General,

I am writing to express my concern/dismay/disappointment (*delete or use which you feel best) at your recent decision to refuse compensation to Paul Alister, Ross Dunn and Tim Anderson, who were wrongfully gaoled for seven years.

I am concerned that you were reported as saying that, while the men could not be proven to be guilty, they had also not been proven innocent.

Is it not a basic principle of our law that all persons are to be presumed innocent until proven guilty? Are not these three men fully entitled to a declaration, by the government that pardoned them, that they are entitled to be presumed innocent?

I ask that you make such a declaration, Mr Sheahan, and that you reconsider your decision not to pay some reasonable and just compensation for the great wrong suffered by these three men.

Yours sincerely

(Attached is a copy of the relevant law from the Royal Commission into the conviction of Arthur Allan Thomas, in New Zealand. This is just for your information, and need not be sent to the Attorney General, unless you want to refer to it.)

EXTRACT from the Royal Commission into the Conviction
of ARTHUR ALLAN THOMAS, 1980

"At our hearings there have been often repeated statements about whether Mr. Thomas can be proved innocent. Such a proposition concerns us. It seems to imply that there falls on him some onus positively to prove him innocent. Such a proposition is wrong and contrary to the golden thread which runs right through the system of British justice, namely that the prosecution has the duty to prove the accused guilty and until so proved he has to be regarded as innocent. Once we are satisfied the prosecution case against Mr. Thomas has not been proved (and we are so satisfied on the totality of evidence before us) then, just as a court would acquit him and the community therefore accept his innocence, so we believe we are entitled to proclaim him innocent and to proceed accordingly."

from Paragraph 483 of the Report.

The Ananda Marga shame remains

CABINET Ministers who land on the wrong end of a libel writ can expect to have all their legal expenses paid and, no doubt, have the public pick up the tab if they are told to pay out. That's the value of political clout. People who run foul of the law but lack that clout get no such favours, even when there is good reason to believe they have done no wrong.

The State Cabinet decided this week to pay no compensation to three members of the Ananda Marga sect who spent more than six years in jail for a crime few people now believe they committed. Mr Tim Anderson, Mr Paul Alister and Mr Ross Dunn were sentenced in 1979 to 16 years in jail for having conspired to murder a National Front leader, Mr Robert Cameron. They were convicted mainly on the evidence of a police informer, Mr Richard Seary, after two trials in which they were linked by innuendo with the 1978 Hilton Hotel bombing. Throughout the trials they insisted that Mr Seary had fabricated evidence against them. After the trial Mr Seary was given \$6000 and an air ticket to England.

The case refused to go away even though a series of appeals failed, and last year the Government ordered Justice Wood to inquire into every aspect of the case. Mr Seary returned for the inquiry. Justice Wood found serious doubts about Mr Seary's reliability, and said the Ananda Marga men's guilt had not been proved beyond doubt.

If this had been the court's finding in 1979 the men would have stayed free. They were, therefore, unjustly imprisoned. But instead of moving to have their convictions quashed, the State Government gave them a pardon. This was an insult to the men and to the finding of the inquiry, because only proved offences can be pardoned. The pardon meant that in the Government's view the men were guilty, but were kindly being freed after only six years behind bars. The pardon, and the refusal of compensation, are classic cop-outs that reek of injustice.

For a loose-tongued Minister, full support. For the informer in this case, \$6000 and an air ticket out of the way. For three men who were arguably wronged by the State and who had more than six years chopped out of their lives, not a skerrick. Is it any wonder that so many people are convinced that the system of justice in this State is out of kilter?

Sect members' claim reviewed

The Attorney-General, Mr Sheahan, is reconsidering his decision not to award compensation to three Ananda Marga members pardoned last year after spending seven years in jail on a charge of conspiracy to murder.

The Government had refused compensation to Mr Tim Anderson, Mr Paul Alister and Mr Ross Dunn, who were convicted in 1979

of conspiring to murder the National Front leader, Mr Robert Cameron.

However, after receiving a letter from Mr Marcus Einfeld, QC, representing the men, Mr Sheahan has agreed to reconsider his decision.

The three men have each applied for \$1 million ex-gratia compensation.

NATIONAL TIMES ON SUNDAY
19 OCTOBER 1986

Move on Marga compensation

THE NSW Government's decision to refuse compensation to three Ananda Marga members, released after seven years' jail, may be reversed following consideration of a letter from Marcus Einfeld, QC, who represents the men.

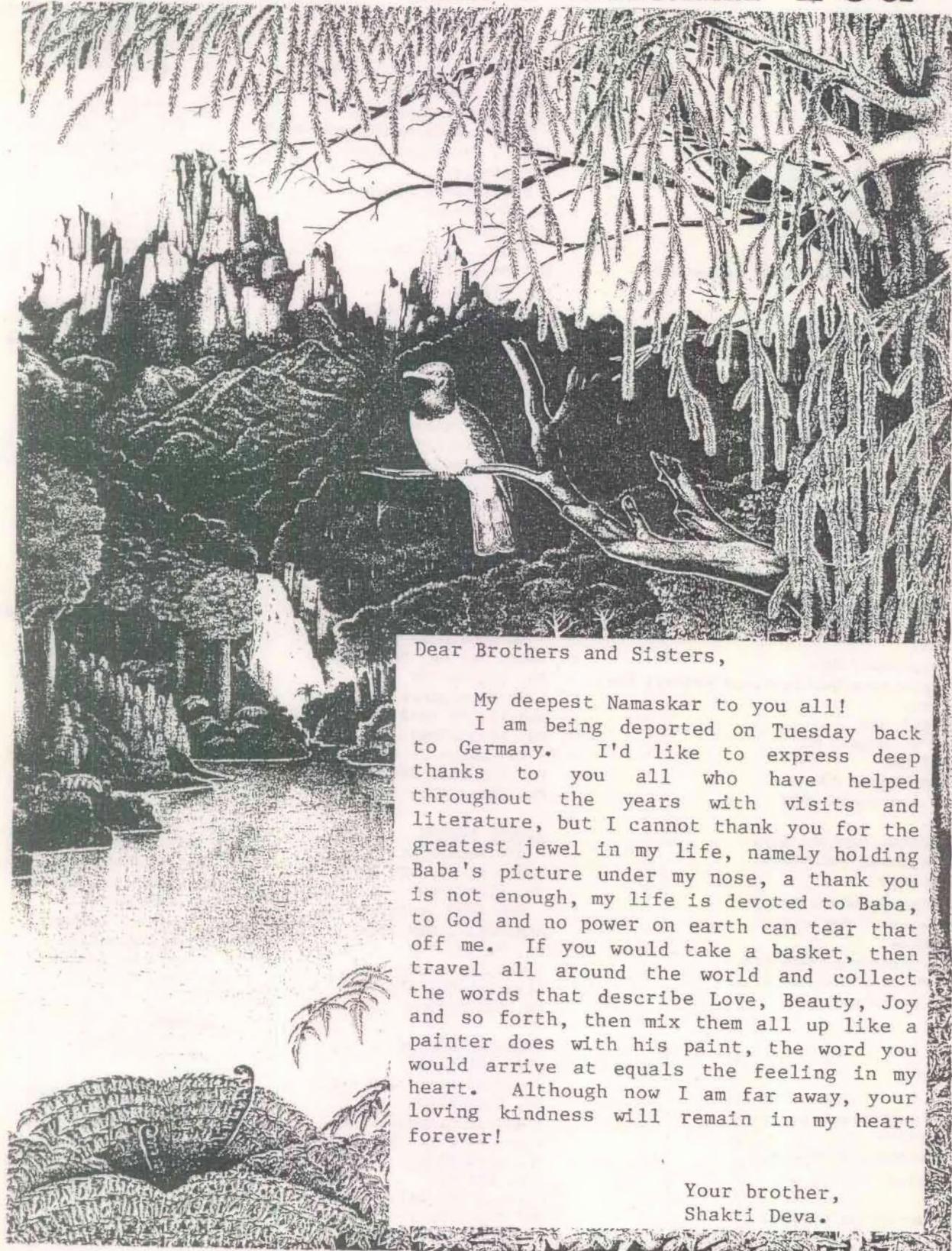
Tim Anderson, Paul Alister and Ross Dunn were pardoned after serving seven years of a 16-year sentence for conspiracy to murder the leader of the National Front, Robert Cameron. NSW Attorney-General Terry Sheahan last month rejected their request for a \$1 million ex-gratia compensation.

Sheahan said an inquiry by Justice Wood advised that "the pardon did not quash the convictions and the report of the inquiry clearly states that a conclusion of innocence cannot be drawn as a matter of law".

Einfeld's letter requests compensation be granted on moral and compassionate grounds, not legal grounds. The letter states: "If these men were not acquitted (and in that sense innocent), they should have been kept in prison. The merciful promptness of their release by Mr Sheahan himself was and can only have been a verdict of not guilty."

Matters raised in the letter are being considered by Crown Law officers.

Namaskar And Thank You



Dear Brothers and Sisters,

My deepest Namaskar to you all!

I am being deported on Tuesday back to Germany. I'd like to express deep thanks to you all who have helped throughout the years with visits and literature, but I cannot thank you for the greatest jewel in my life, namely holding Baba's picture under my nose, a thank you is not enough, my life is devoted to Baba, to God and no power on earth can tear that off me. If you would take a basket, then travel all around the world and collect the words that describe Love, Beauty, Joy and so forth, then mix them all up like a painter does with his paint, the word you would arrive at equals the feeling in my heart. Although now I am far away, your loving kindness will remain in my heart forever!

Your brother,
Shakti Deva.

Addresses

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c/- Sectorial Office.
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- Ac. Agamananda Avt.
AMURT/Dharma Pracar Secretary
c/- Adelaide.
- Ac. Rainjanananda Avt.
Office Secretary
c/- Sectorial Office.
- Ac. Madhuvidyananda Avt.
Society Building/Farm Secretary
c/- Auckland.
- Ac. Jayeshvarananda Avt.
Master Unit/Ind.Pro./Farm.Pro. Sec.
c/- Sectorial Office.
- Ac. Rainjaneshvarananda Avt.
Education Secretary
c/- Sectorial Office.
- Ac. Dhrtijinananda Avt.
Press & Printing/EMS Sec.
c/- Perth.
- Ac. Diipaunkar Brc.
Public Relations/Publications/Medical Sec.
c/- Sydney.
- Ac. Kapil Brc.
Regional Secretary NZ
c/- Auckland.
- Ac. Manibhusan Brc.
Regional Secretary GUAM
c/- Guam.
- Ac. Nabhaniilananda Avt.
Acting Regional Secretary
c/- Melbourne.
- Ac. Krsnasevananda Avt.
Acting Regional Secretary
c/- Brisbane.
- Ac. Divyalokeshananda Avt.
Acting Regional Secretary
c/- Port Moresby.

- Avt. Ananda Sampurna Ac.
WWS In-Charge
c/- WWS Sectorial Office.
- Avt. Ananda Vijaya Ac.
Trainer
c/- WWS Sectorial Office.

- Avt. Ananda Bratati Ac.
HPMG(L) Secretary
c/- Mamata, Auckland.
- Avt. Ananda Madhucanda Ac.
PWSA & Education Sec.
c/- Lismore.
- Avt. Ananda Nivedita Ac.
GP Secretary
c/- Sydney.
- Brcii. Radha Ac.
GSD Secretary
c/- Sydney.
- Brcii. Shyama Ac.
Diocese Secretary
c/- Brisbane.
- Brcii. Sarala Ac.
Diocese Secretary
c/- Perth.
- Brcii. Arpana Ac.
Diocese Secretary
c/- Auckland
- Brcii. Tapasuddha Ac.
Diocese Secretary
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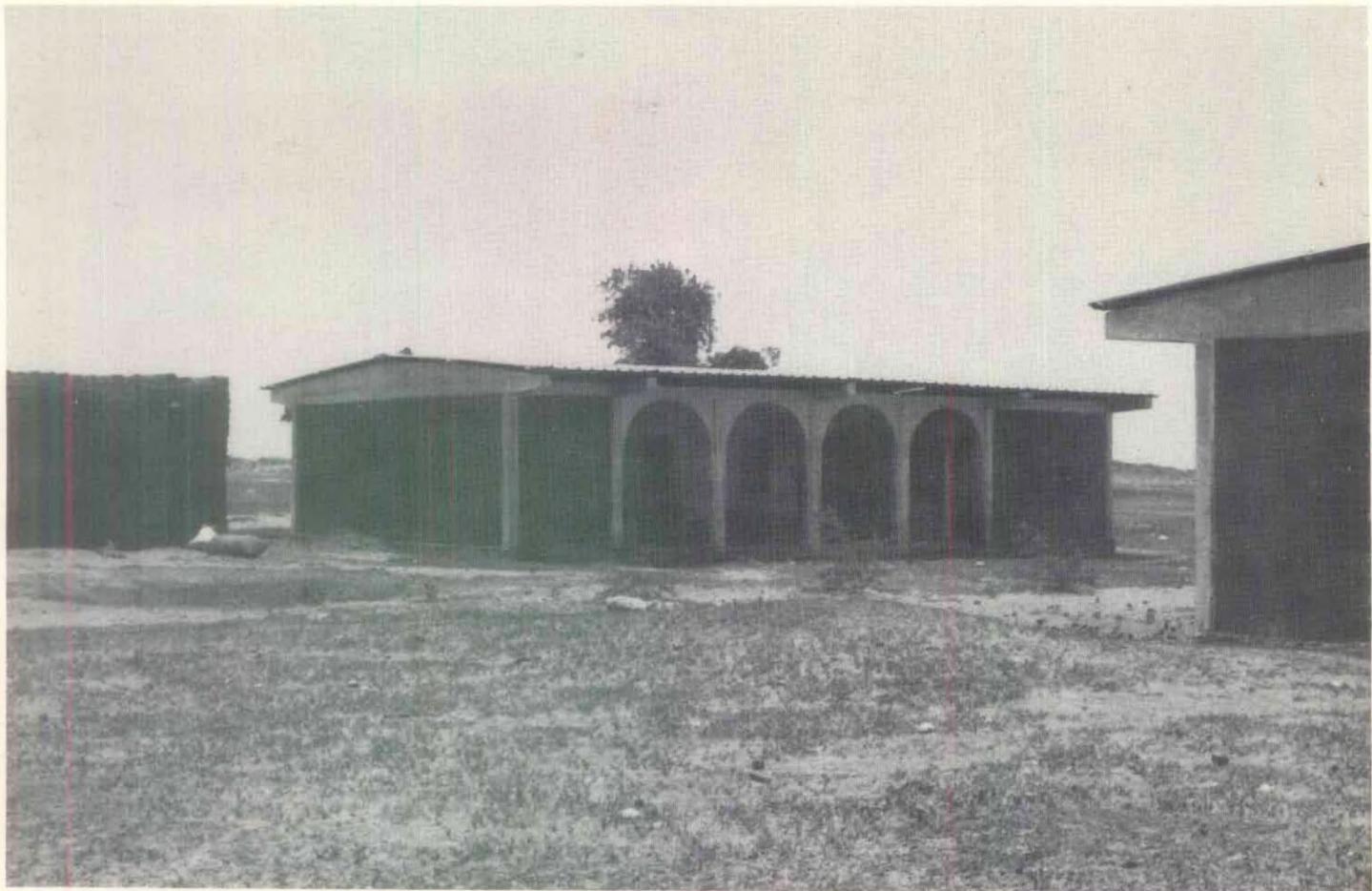
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SPECIAL PROJECTS
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Mt. Tully Community School
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QLD 4352
Ph. 076-835207
- WWS Master Unit
PO BOX 570
Gympie, QLD 4570
Ph. 071-849166
- Prout Cooperative Land
Community
PO BOX 177
Maleny, QLD 4552
Ph. 071-942783
- Clearlight
201A Rundle St.
Adelaide, SA 5001
Ph. 08-2236362
- WWS Master Unit
Strath Creek, VIC
c/- WWS S.O.
- Mamata Bakery
401A Richmond Rd.
Auckland, New Zealand
Ph. 649-760168
- Training Centre
c/- Anandapalli.
- Training Centre
c/- WWS S.O.

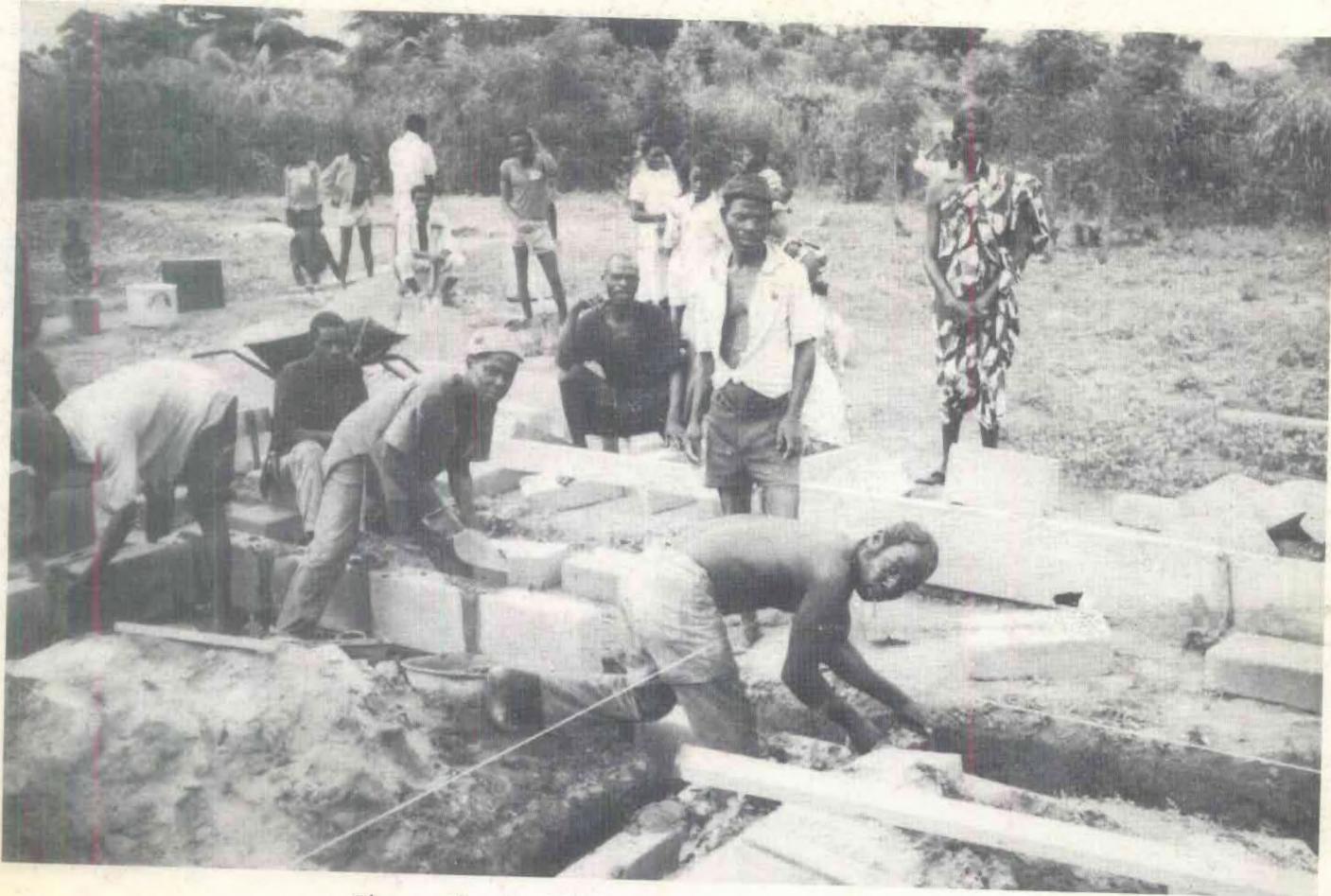
PRISONS
- Madhusudan
Ron Chester
BOX 472
Blacktown, NSW 2148



Medical dispensary in Burkina Faso.



Office and school in Burkina Faso.



The medical clinic in Ghana takes shape.



Children from Didi's school in Ghana during play time.